

THE SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord and of Gideon." Judges 7:20

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The Christian and the Liquor Traffic

By Rev. Sam Morris, D.D.
San Antonio, Texas

I know that, when I work and talk and pray and vote for Prohibition, there are going to be some people who will break the law, who will make liquor against the law and drink liquor against the law, but, thank God, I am not a party to their lawless deeds and dirty work.

The American people spent last year over eight and one-half billion dollars for beer, wine, and whisky, an average per capita in drinking of nearly twenty gallons for each man, woman, and child in America. Our newspapers and magazines, our radio networks and television stations are cluttered and practically bought out to advertise, glamorize, popularize, and promote the drinking of alcoholic beverages.

A National Sin

It is estimated there are four or five million drunkards and alcoholics in this country. This is a national sin. There is a theory going around that the drunkard IS NOT A SINNER—that he is a sick man, that he is afflicted with a disease, and that we should not blame him, we should not condemn him, we should not rebuke him. We should build hospitals and clinics and rehabilitate him and feed him pills or vitamins to cure this "disease."

I say, ladies and gentlemen, this matter of drunkenness is a sin as black as any other sin in God's holy Word. The Bible says it is a sin to commit adultery with your neighbor's wife and that the door of the Kingdom of God is closed to those who do. The same Bible, in the same verse, says it is a sin to get drunk and that no drunkard shall enter the kingdom

of Heaven. The same Bible which says it is a sin to murder says it is a sin to get drunk. The same Bible that says it is a sin to steal says it is a sin to get drunk. The same Bible that says it is a sin to lie says it is a sin to get drunk. It terms drunkenness as a lust of the flesh and emphatically declares "they which do such things shall not inherit the kingdom of God."

Victims Versus a Traffic

Now there is another thing: There are a lot of people who are greatly interested in helping the victims of the liquor traffic but you can't get much enthusiasm from them in the fight against the traffic that makes the victims.

A preacher wrote me a letter several months ago and he said, "Brother Morris, I like to hear you on the radio. I think you can say more in fifteen minutes than anyone I ever listened to, but you waste an awful lot of time beating and pecking around on the brewers, the distillers, the beer joints, the night club owners, the cocktail lounge operators, the wet newspapers, the wet magazines, and the wet radio station managers. Why don't you forget all about that crowd? You're not going to do them any good anyway, you're just wasting your time. Preach the gospel to the poor

drunk and get him saved, get him under the blood, get him born again and that would solve your liquor problem."

Well, now, let us see if it would. My friends, if today God gave me the power to lift my voice and transform every drunkard in America into a born-again, regenerated total abstainer for the rest of his natural life, but the brewers, distillers, beer joints, night clubs, wet newspapers, wet magazines, and wet radio stations continued to advertise, glamorize,

(Continued on page 8)

THE EDITOR'S Notes

by John R. Rice

EVANGELIST BILL RICE CALLED ME today from Murfreesboro, Tennessee. At last he has returned from his missionary tour of Africa and the Holy Land. He tells me that one time he preached to a crowd approaching 7,000, and a number of times to crowds of 3,000 or more. He worked at the matter of getting crowds in Africa like he works at it in this country. Brother Bill preached to missionaries and to crowds in the Holy Land and the few places he could attend. He made some wonderful contacts, and I am sure that he has had a great refreshing of soul. We will be hearing about his missionary journeys and seeing films of the wonders of the heart of Africa during the conferences on revival and soul winning.

WHEN YOU READ THIS COPY OF THE SWORD OF THE LORD, Com-
(Continued on page 10)



This new pamphlet by Dr. John R. Rice will be sent free to every person requesting it during the Fourth Annual Letter Month. Write before June 27. Write today!

WHAT GOD'S LOVE DID FOR YOU

By the late William Edward Biederwolf

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

I do not know how it ever came about, but in my youthful days I always thought of God as a frowning ruler of the universe, who was angry with everybody on account of their sins, and whose wrath could only be satisfied with the blood of another Person, whom we have come to know as Christ. Possibly I did not listen to my preacher aright, but I am now quite sure I did not read my Bible aright. At any rate, I always loved Christ better than I did God because, as I thought, Christ saved me from the wrath and the anger and the indignation of God. Really it was not until I had gone quite a long way in my ministry that I began to appreciate how truly and how really God is love.

I believe in preaching a whole Gospel, the Gospel in all of its unadulterated severity as well as in all of its unspeakable love, but if there is any one truth that lies right on the very surface of this verse of Scripture it is this: that the atonement originated in the heart of God, that is proceeded from God toward man, and was furnished by God because He loved man. It was His own great heart of unquenchable love that did the burning and caused Him to come Himself, to seek me out while I was lost and to save me. I read in my Bible that "God was in Christ, reconciling the world unto himself," and the incarnation of Christ was but a living revelation of the loving nature of God. Oh, man, woman, see if you can't bring yourself to believe in the love of God! If we could only get the world to appreciate the fine truth of God's great love for fallen man, I believe the anxious call to the unconverted would be less needed, for God's love, thus understood, would melt the hardest heart and put a new song in every mouth, even praise unto God. Only man's wickedness keeps man from realizing the matchless love of God.

Every time I turn to this text, every time I think of it, or hear it quoted, I find myself pondering over just one thing. There is just one question about which my mind revolves, a question with a grip that will not let go.

The Reason for God's Love

Sometimes the question of the reason for this love arises. Just why did God ever love us so? And I find myself thinking that just because God created us and every man is in this sense a child of God, He would naturally have a very great love for us. And then, though utterly unworthy and undone, possibly for what we are capable of becoming through Him, He greatly loves us. But there is satisfaction enough for me in this thought, that God is love, and all there is of love is in God, and it is just as natural for God to love as it is for the sun to shine. That is His nature.

The Extent of God's Love

Sometimes the question as to the extent of God's love comes into my mind, but that is made very plain in the verse before us. It (Continued on page 6)

GOD'S WAY TO MASS REVIVAL

By Dr. John R. Rice, Editor

Throughout these lectures we have insisted that we can have revival now. The Bible prophesies great revivals yet to come: this age is the age of revival, the age of the pouring out of the Holy Spirit for soul winning, the age when "whosoever shall call upon the name of the Lord shall be saved." We have insisted that God's mighty resources are sufficient for revival today, and we have tried to show that in all ages the circumstances were more or less inconsequential and could not prevent mighty revivals when the people of God paid His price for His power and so were willing and fit to be used in winning souls. I trust we have showed that among lost sinners the ravages of sin, the disappointments of this world, the loss of loved ones, the burning of conscience, and the fear of death make sinners always ripe for revival. We can have revival now.

How, then, may we have revival? What are God's requirements for His people, that He may pour out upon us His mighty, conquering, soul-winning power to win the hardest sinners, to change hearts and lives and homes and cities?

What must men do to have the revival God wants to give?

I. Remember That Revival Always Waits on God's People

In Matthew 9:37,38, we find that Jesus said to His disciples, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." God is not limited in the nature of the harvest, but in the laborers.

On sending the seventy, two and two before His face into cities and places where He Himself would later come, Jesus said to them, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). To the twelve He said, "The harvest

truly is plenteous." To the seventy He said, "The harvest truly is great." To both alike He said that the laborers are few, and that they should pray the Lord of the harvest to send forth laborers. God has a man-power shortage in the matter of soul winning.

The same thing Jesus emphasized when the twelve disciples sat eating their lunch beside the well of Sychar in Samaria. "Say not ye, There are yet four months, and then cometh harvest?" Jesus told them. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." And then He assured them that the reapers would receive wages and would gather fruit unto life eternal (John 4:34-36).

Please do not think the repetition of these three passages of Scripture either thoughtless or unnecessary. God does not wait for conditions to get right; He waits for men to get right! The harvest is not waiting because it is not ripe, but because the laborers are few. (Continued on page 2)

Letter Month Ends June 27

Thousands of Letters Coming from U.S.A. and Foreign Countries, Letters Telling of Conversions, of Lives Transformed. Take Advantage of the Attractive Special Offers and Free Gifts Available Now!

By the Editor

We are stretching Letter Month just a little, but it will close definitely on June 27. All letters in which requests are made for the free pamphlet, *Bloody Hands and How to Cleanse Them*, must be mailed by midnight, June 27. All who expect free the pamphlet, *Infidels—Answered By Three Immortals*, with cash retail orders of from \$1 to \$4.99, or the Billy Graham book, *Revival in Our Time*, with cash retail orders of \$5 or more, must have your letters postmarked not later than midnight, June 27.

Those who want to buy the books—

Old-Time Religion—Joe Henry Hankins—

Household Salvation—John Linton

The Heavyweight Champion Who Lost His Title—Bill Rice

Little Pilgrim's Progress—Helen L. Taylor

Twelve Tremendous Themes—John R. Rice

The Soul-Winner's Fire—John R. Rice

all at the special bargain price of 3 for \$3, or \$1 each in lots of 3 or more, must have your orders in the mail before midnight, June 27. All letters to be considered in selecting prize letters for publication in THE SWORD OF THE LORD, for which \$2 credit will be given, must be mailed and postmarked not later than midnight, June 27!

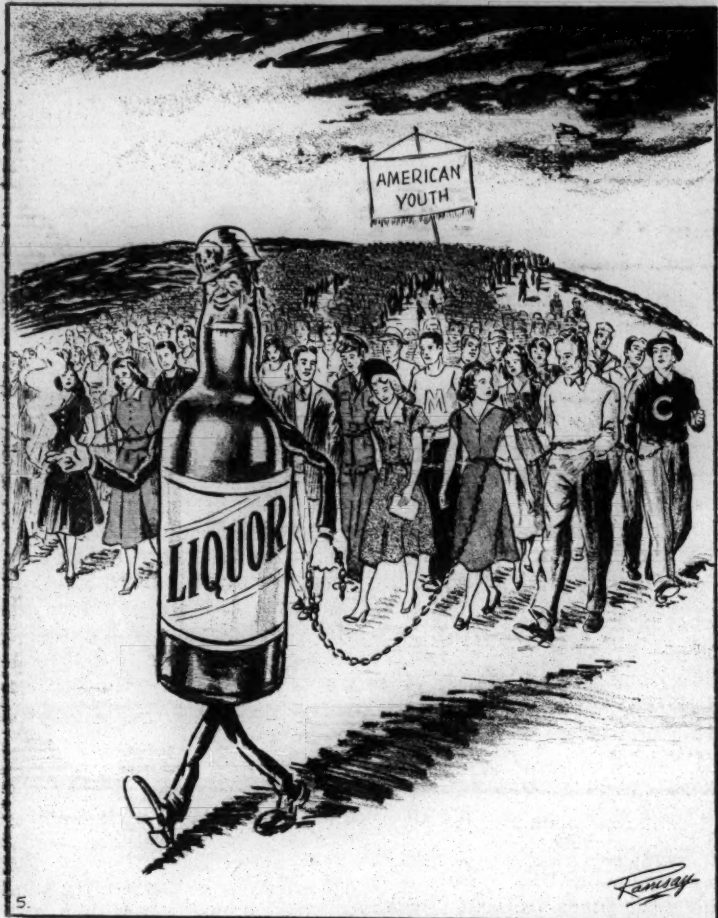
Get Your Free Copy of "Bloody Hands and How to Cleanse Them"

A pastor writes asking us to please send a supply of the free booklet, *Bloody Hands, for distribution in his church*. We are sorry, but we cannot comply. The pamphlet is too large and expensive for that. After you get your one copy free, you may buy others at 15c a copy. We cannot send quantities free. We are simply trying to do a favor to everybody who will write us a letter and say, "I want a copy of Dr. Rice's pamphlet, *Bloody Hands and How to Cleanse Them*." There are no strings on this offer. But do not write another's name, do not write for more than one copy unless you pay for the extra ones. And do not ask us to pay the postage on your letter when you are writing for (Continued on page 4)

The Gospel at a Glance

By Charles L. Ramsay

SINGLE-HANDED



This is another in a series of original Christian cartoons drawn by Charles L. Ramsay which have been appearing weekly in THE SWORD OF THE LORD. The first edition of 101 Christian Cartoons was completely exhausted. A second edition has been prepared and will be available July 1. Orders are now being accepted at \$1.00 per copy.

God's Way to Mass Revival

(Continued from page 1)

Jesus sent the seventy, new converts whom He could not call mature sheep, but only lambs, because He had no one else to send. And as they went they were to pray that God would send forth laborers into the ripe harvest.

This teaching that revival waits on men and is postponed only for lack of adequate workers is often found in the Bible. In II Chron. 7:14 is the plain promise, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." It is God's own people, those called by His name, who must pay the price for revival. Bartenders cannot have a revival. Modernists cannot have a revival. Atheists and infidels cannot have a revival. But, thank God, they cannot stop one either! Conditions, including the hearts of sinful men, are already ripe for revival. And when God's people meet His requirements, revival always comes.

When the disciples asked Jesus, "Lord, teach us to pray," He said we need to come like a man who pounded on his neighbor's door at midnight and said, "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him" (Luke 11:5,6). The trouble is not that there are no sinners who are hungry, but that we do not have the bread. Most of us would rather blame sinners for not eating than blame ourselves for not providing the bread; but Jesus said that the blame is with us! Lord, teach us also to pray!

In these lectures we have mentioned particularly certain great

Bible revivals. In these revivals one easily sees that God did not give the revival until He found a man or men willing and fit to be used in the revival.

At Mount Carmel God could turn the whole nation back to Himself, to forsake their Baal worship and return to the Lord, when Elijah was ready to challenge the people and pray down the fire of God.

It appears that it took God longer to get Jonah ready to preach in the great revival at Nineveh than it took to turn nearly the whole city to Him in sincere repentance.

Jesus came to Sychar, a city of the Samaritans, and there He knew that the field was ripe to harvest. The twelve apostles were with Him, but not one of them seemed to have had the slightest interest in getting anybody in the town saved. Just as Jesus had finally revealed to the woman that He was the Messiah, the attitude of the disciples is revealed as follows: "And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?" (John 4:27).

The disciples really "marvelled" (a very strong word) that Jesus would even talk to the woman. They did not dare say so, but each one would have liked to have asked Jesus, "Why talkest thou with her?" Here was a ripe harvest and nobody to reap it.

But when Jesus got the woman saved, she left her waterpot and ran to the city. Her testimony was that of a new convert, yet God used it to bring all the people of the city out to see Jesus, and He stayed there two days and many were saved. Here is another striking example that God waits on Christians to have a revival. He waits on laborers to reap His harvest.

Before Pentecost the apostles and other disciples faced an almost impossible task. But Jesus plainly told them that they should wait, tarry in Jerusalem until they should be endued with power from on high. They continued steadfastly in prayer and supplication, the twelve, and some of the women, and other disciples, and the mighty power of God came upon the disciples and a blessed

Methodist Minister in India Uses Sword Sermons

February 4, 1951

"Dear Dr. Rice:

"By your kindness I have been receiving THE SWORD OF THE LORD since last June or so. One of my friends introduced me to this wonderful evangelistic paper. Since then I am thrilled with the sermons and other leading sermons in these papers which I have used in my work. I am preaching mostly to the village Christian groups, who are illiterate and not much advanced in the Christian faith, and yet these sermons are making amazing effect upon the hearts of the people who hear. This Sunday I am going to use the sermon on the three handwritings of God which appeared in August issue. I thank you for sending me this paper free and for wonderful messages you are giving in it. I wish many others have an access to such a God-inspiring and God-used paper for His kingdom and glory on this earth..."

ITHIEL V. MASTER
Supt. of The Methodist
Church in Southern Asia,
Umreth, India

Mr. Master asks further for some of Dr. Rice's books, saying, "I want the revival messages to preach to the people, and I know they will be found in your books." Of course we will fulfill his request.

revival with about three thousand people saved.

Here again the problem was workers with the power of God! As soon as these Christians waited on God and were mightily filled with the power of the Holy Spirit, multitudes were converted in the hardest city in the world! It was another example that God waits on workers for revival.

II. So, for Great Revivals, We Must Have Evangelists

God had an Elijah for Mount Carmel. He had a Jonah for Nineveh. The Lord Jesus Himself was the evangelist at Sychar in Samaria, and a saved and Spirit-filled convert helped to collect the crowd and do personal work. At Pentecost God had Peter standing up with the eleven to preach, and others of the disciples, no doubt, preached. In the great revival by the River Jordan where such multitudes went to hear John the Baptist condemn sin and announce the Saviour who would save all who would repent and trust Him, we cannot ignore the preacher himself, the Spirit-filled evangelist, John the Baptist. God has always used evangelists, that is, men who are especially anointed and dedicated leaders in great revivals.

It has been so in modern times. You cannot have a Reformation without a Luther and a Calvin. You could never have had the great Wesleyan revival without a John and Charles Wesley and Whitefield. We would never have had Charles G. Finney revivals except for Finney himself, the Spirit-filled, mighty prophet of God who did the work of an evangelist. The Moody revivals are inseparable from Moody himself. And Billy Sunday revivals cannot be imagined without Billy Sunday. Other great revivals have been led by mighty evangelists. They had their weaknesses but they were called of God to the work of evangelism, and dedicated and anointed for that work.

God has given to the church men for different purposes. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). After apostles and prophets and before pastors and teachers in importance, God gave evangelists. There are some who would like to do without evangelists, some who would scorn them, curb them, berate them. But all such sin against God and sin against His holy Word. He has set the work of an evangelist in the body of Christ. These evangelists are not only called to give a gospel message to the unsaved, but, according to the Scripture they are "for the perfecting of the saints for the work of the ministry," to the end that the body shall make increase (Eph. 4:12-16).

The church is a sick church when it does not have evangelists.

People will not be taught personal soul winning as they should be and edified and built up for the ministry God requires of every Christian without the work of Spirit-filled, full-time called and anointed evangelists. The churches will lose the revival flavor God intended them to have if they do not have evangelists. It is true that some pastors will win souls, but they will be fewer and fewer as we have fewer evangelists to set the pace. Without evangelists we may not expect great revivals God wants us to have. All the efforts to put evangelists into a minor place, to rob them of influence, circumscribe their preaching, and keep them out of the churches is working against God's harvest, working against great revivals.

A widely-known prophetic teacher was called to a principal city, the capital of a state, to lead in a city-wide "revival campaign." His sermons on "The Mark of a Beast," on "The Coming Antichrist," "The Tribulation Period," etc., did not bring about a revival. They brought division and strife among pastors, and the result not only failed to be a revival, but it greatly hindered any future effort to get Christians united for a city-wide revival effort in that city.

A blessed preacher and Bible teacher has recently been invited to hold a city-wide revival campaign. Here in recent years a number of great revivals have been given by the Lord, and it was my privilege to lead in one such campaign with many hundreds of conversions and the city profoundly moved. The preacher now selected, a greatly-loved friend of mine, is not an evangelist. He has never claimed to be an evangelist. That is not his calling, not his appointing. He will preach good messages, but they will have no great revival unless his ministry is entirely transformed. God does not give great revivals without evangelists.

In another city known to me, good pastors got together to have a "revival campaign." But so there would be no hard preaching against sin, no issue raised about movies, dances, lodges and other worldliness, they asked a good pastor to lead in the "revival campaign." He preached good sermons. But he did not take the time for preparation of Christians, preaching against sin, getting them to pray and win souls, as Moody and Torrey and Billy Sunday and other blessed evangelists have always done. He simply preached sermons to the unsaved, good, sound sermons on the blood of Christ. But not many unsaved attended the services, there was a notable lack of real conviction, and pastors were disappointed because there was no genuine revival. There are a lot of good preachers, sound preachers, devoted preachers who are not evangelists. They are not called to be evangelists, not anointed to be evangelists.

It would be foolish for anybody to suppose that a group of men could select some man more to their liking than D. L. Moody, and put him in Moody's place in the Moody revivals and still have the same results. God chooses evangelists and anoints them. And the best of them have learned by much waiting on God and in much experience how to promote a revival, how to get Christians to forsake their sins and pray and win souls, how to get sinners to attend the meeting, how to get them convicted and how to get them saved.

It would be as foolish to set out to change the whole plan of Christian churches and say that we would do away with the local congregations called churches and the office of a pastor, as it is to try to do away with the office of an evangelist. The evangelist is named before the pastor, has a more important role in carrying out the Great Commission. It is sin, it is rebellion against the New Testament plan, it is substituting human wisdom for the divine order when we try to get along without full-time, anointed, dedicated, Spirit-filled evangelists. If we want revivals, we must pray God to send the laborers and particularly that He will fit each one for the task God has for him to do. If we want to have a great time of revival so that every principal city and town in America will be shaken, then we must pray that God will raise up evangelists fit

for the job and with the holy oil of God upon them, the breath of Heaven, the fullness of the Spirit.

III. For the Greatest Revivals, God's People Must Unite on the Main Thing, Soul Winning

In the Bible account of the great revival at Pentecost, and before and after it, one simple phrase is repeated again and again. That phrase is, "with one accord."

As they waited in the ten-day prayer meeting, we are told, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14). They prayed with one accord.

Jesus had previously taught these disciples, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). And He said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Evidently the blessed power there is in believing prayer increases in geometric ratio with the number of those really united in prayer. Two can agree and get anything. And it becomes clear that the more Christians we can get to unite, really be of one accord in prayer, the more certain will be the great revival, and the more fruitful its results.

There were only one hundred and twenty of the disciples united in heart at the end of the ten days' prayer meeting, when the day of Pentecost was fully come. They had started with much less than that—just the disciples, and the half brothers of Jesus, and His mother and a few other women (Acts 1:14). But that handful of Christians were really united in heart. They could really ask "with one accord" for the pouring out of God's power.

Again we see the same beautiful phrase used in Acts 2:1, "And when the day of Pentecost was fully come, they were all with one accord in one place." They were all with one accord as they prayed through the ten days. They were all with one accord and also "in one place" when the power of God came. Unity of heart, and even the gathering in one place, were important for the great revival.

Of course all of us are glad for single churches to win souls in their regular services, and to have special revival services whenever that seems wise and God leads. The local congregation is a divinely-instituted unit. Yet there is a great lack of blessing oftentimes because people are more absorbed in their own local church plans than they are in the much larger and more important issue of great revivals, and in seeing multitudes saved. It is well, then, for God's people, all who believe the same book, all who are saved by the same blood, all who have been given the same Great Commission and are of like precious faith in these essentials, to unite, in saving souls.

I do not ask that people throw away convictions. But people can honestly differ on the matter of baptism and be sincerely united in pleading before God for a great revival. People may honestly differ as to whether a church government should be local and democratic congregational form, or the rule by an episcopacy, and yet they

(Continued on page 3)

—meet GOD

in the
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God's Way to Mass Revival

(Continued from page 2)

can unite if they love the Lord as they ought and believe the Bible and accept responsibility for the Great Commission as they ought, in great city-wide revivals. On the day of Pentecost "they were all with one accord in one place." May God bring the same blessed state to pass in cities and towns all over America! A certain unity of heart on the main thing—soul winning—is essential if we are to have the greatest revivals. Even the great rejoicing and blessing of the continuing revival were enjoyed with the same unity of heart after Pentecost, for Acts 2:46 says, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Thank God for the unity of heart among God's people!

We can have denominations without having a sectarian spirit and wicked isolation among believers. Christians ought to work together to get people saved and ought to rejoice together when sinners are saved. God had in mind great city-wide movements, and when among the choicest of God's people, groups can be gathered and centered on this blessed end and purpose, then God can give the revivals.

Let me say here that this is one reason why I feel a cooperative or union campaign, when churches and pastors officially set out to work together in soul-winning efforts, is much, much better than an independent revival campaign where an evangelist comes in and makes independent plans and preaches the gospel. Better independent campaigns than none at all, of course, and better a few saved than none. But the greatest revival results have always depended somewhat on how many people of God, the born-again, Bible believers, one could enlist in the same prayer and effort.

In Acts 4:24 we find this beautiful phrase again. There again the people of God were "with one accord." That verse says, "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is." When persecution and trouble came, the people of God were still with one accord and prayed with one voice and heart! How could such a revival close! How could God quit giving His blessing! The revival did not close, but continued, and multitudes of people were saved, including chief priests and others, thousands of them.

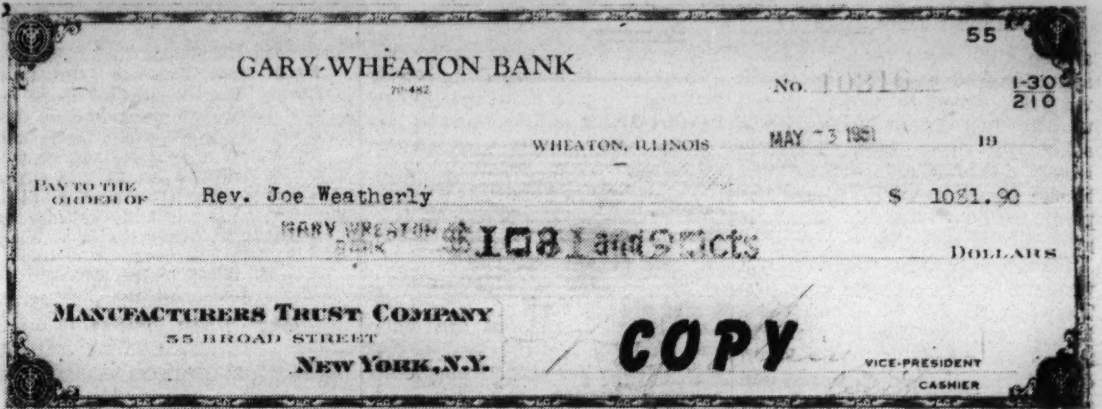
Soul winning is the main thing for any Bible-believing Christian who is really surrendered to the will of God. The foolish talk of infidels that there are some three hundred denominations and that every one of them understands the Bible differently is not really true.

There are minor matters in which there is very great variety of opinion, in Christian doctrine and in Bible interpretation. But there is no room for much difference among sincere Bible believers on the great principal doctrines: that all men are sinners, that Christ died to save sinners, that the blood of Christ atones for sin, that men need to be born again, that there is a Heaven for those who, trusting in Christ, are born again, and a Hell for those who will not repent and trust Christ. There is no room for difference of opinion about the fact that God has given to His people the Great Commission and that we are to get the gospel to every creature. I have been for many years working with Bible-believing Christians of many, many denominations and, thank God, I have found that Baptists, Presbyterians, Methodists, Menonites, Christian and Missionary Alliance, Assemblies of God, Salvation Army, Nazarenes, Reformed Church people, Christian Church people, Lutherans, Evangelicals, Congregationalists and many others when they truly believe the Bible and have been born again, can unite happily in the soul-saving business. And the isolation of sectarian pride and denominational prejudice, often promoted by self-seeking denominational leaders so that people are discouraged from uniting in soul-winning work, greatly hinders revival. Let every local church and every denomination do all it can to win souls. But God still wants His people, His born-again, Bible-believing people, to work together wherever possible to the saving of multitudes of sinners. That was His plan at Pentecost; it is His plan now.

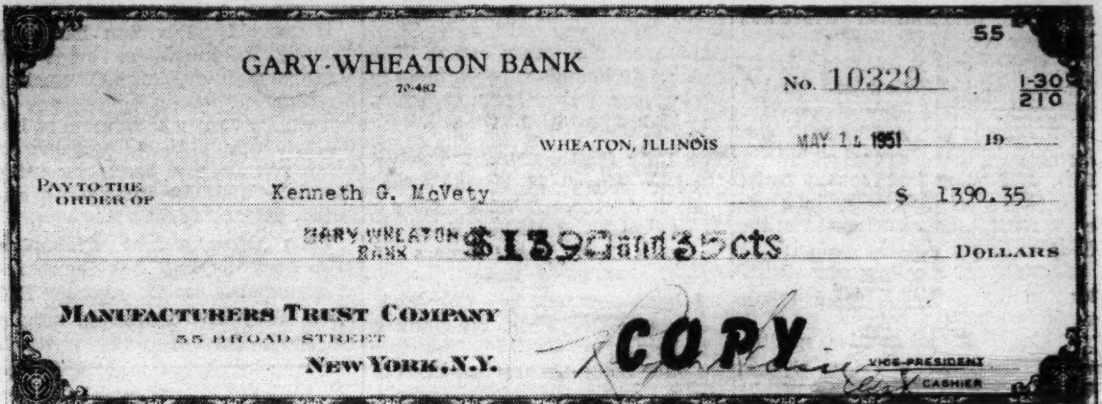
I do not say that Christians should yoke up with modern infidels who deny the Bible and the deity of Christ, who themselves are not converted and do not seek to convert others. To yoke up with unbelievers is a sin. I do not ask that Christians anywhere compromise on essential doctrines and convictions. I simply ask what God asks—that Christians put soul winning first and do everything possible to reach the unsaved. That involves being "with one accord" with other Christians who have the same motives and purposes, and it often will involve uniting with other such Christians in great city-wide or area-wide campaigns.

It is well to remember that down through the centuries the great revivals were never confined to one denomination, and in given cities were not confined to any particular local church. The Wesleyan revivals permeated England. Wesley, whenever possible, preached in the Church of England church houses, while he fellowshiped also with independent groups like the Moravians. Only near his death did Wesley consent to the organization of a denomination as such, separate from the Anglican Church. Although Spurgeon was a Baptist and pastor of a Baptist church, his work was largely interdenominational, city-wide, nationwide, world-wide. In Marion, Ohio, an old saintly pastor who had been converted under Spurgeon's ministry and trained in Spurgeon's Pastors' College heard me preach. After saying some things which burn in my heart today but which I shall not repeat here, this Rev. Robert Hughes told me that the union campaign we were then in reminded him of the time when Spurgeon and an Anglican bishop

Checks for Gospel Literature in Japan and India



This check sent to India for printing of Dr. Rice's pamphlet, "What Must I Do to Be Saved?" in the Marathi language, supervised by a missionary committee.



This check was sent to Japan for the fifth large printing of the booklet, "What Must I Do to Be Saved?" in the Japanese language. Pray with us for this great work.

Above you will see reproduced pictures of two checks recently sent from Sword of the Lord office. One is to Missionary Joe Weatherly in India (for publishing the editor's booklet, "What Must I Do to Be Saved?" in the Marathi language. This money came in in response to our appeal, and is forwarded on for immediate use there. A committee of four missionaries representing Youth for Christ, Conservative Baptists, The Evangelical Alliance Mission and the Christian and Missionary Alliance, will guarantee the careful spending of the money for printing and distribution of them by all Bible-believing missionaries who wish to cooperate. We hope to send more to India as soon as we can. Meantime, we will soon be hearing of the blessed results of this investment for the Lord, I am sure. Thank you who gave to spread the gospel in India. Note the check to India is \$1,081.90.

The other check has gone to Japan for printing the booklet, "What Must I Do to Be Saved?" A committee of Japanese missionaries, including Dr. Fred Jarvis (now home on furlough and speaking in summer conferences sponsored by THE SWORD OF THE LORD), Missionary Timothy Pietsch, and Kenneth G. McVety are supervising this free literature distribution in Japan. Already missionaries have heard from hundreds of converts who say they have taken Christ as their Saviour

through the booklet, "What Must I Do to Be Saved?"

Also, we have received sample copies of Japanese translations of my book, *The Soul Winner's Fire*, extracts from my large book, *Is Jesus God?*, the pamphlets, *Hell—What the Bible Says About It*, and *Heaven*. Pray for this work in Japan. They will soon need more gifts. Note that the check was for \$1,390.35.

Missionary Fred Jarvis, returning from Japan, came by way of

India and Europe. In Portugal he was so moved by the white harvest fields and the hunger for Christian literature that he promised that he himself would somehow see that \$500 was provided for an initial printing of the booklet, "What Must I Do to Be Saved?" in the Portuguese language. Soon we will have full facts at hand, and will tell them to our friends who will join us in prayer that God will help us to provide this need.

Other calls are coming from Spain and from South American countries for the Spanish translation of the booklet, "What Must I Do to Be Saved?" Today there came a letter written in Spanish from a man who has found Christ through this Spanish pamphlet.

We have just sent a shipment of pamphlets to Korea to a chaplain who worked with us during World War II. Pray that God will open doors and that God will provide the means for the widespread gospel ministry of this literature in many languages.

Those who write inquiries or send offerings should address their letters to Sword of the Lord Publishers, Wheaton, Illinois.

or two, and others, were on the same platform in a united, soul-winning campaign in England.

Everybody knows that the work of Moody and Torrey, and Charles G. Finney, and Billy Sunday cut across all sectarian lines. They called for the people who believed the Bible, people who were born again, who wanted to obey Christ in soul winning, to get together for revival. Moody and Sunday alike insisted that when they were called to a city for a revival campaign, the pastors should unite in the invitation, and they generally did. The blessed results in a number of recent great revival campaigns held by Dr. Billy Graham can be largely traced to a certain unity of heart among Bible-believing pastors in the area. In Los Angeles that unity had been built up through five years of labor by a central committee. In Columbia, South Carolina, the cooperation among Bible-believing Protestants was almost universal, and I am told that some three hundred prayer meetings among people of all faiths preceded the campaign. God's people, united, can pray down the fire of God and have fresh Pentecosts!

Great revivals have everywhere called together mighty crowds of people. That means that in the nature of the case the best revivals will not be held in church houses, but in much larger neutral auditoriums. No synagogues could hold the crowds that attended the ministry of Jesus. The crowds that

heard John the Baptist by the Jordan River could not have collected in any porch of the temple. The revivals under the leadership of Moody, Torrey, J. Wilbur Chapman and Billy Sunday would have been impossible had men insisted that the services be conducted in their own church houses. The enormous crowds that gathered in the fields to hear Whitefield and Wesley could not have been accommodated in any cathedral of England.

Let us learn God's lesson, then, that His people ought to get together and make large enough plans to reach every creature with the gospel. That means mass evangelism, with anointed and specially called and experienced evangelists. It means that Christians who hold to the simple fundamentals will cooperate. It means that countless multitudes can be gathered to hear the gospel in city auditoriums, under great tents, and in other large public places, when such people would never attend a church and would go to Hell if their only chance to be saved were in local church services.

In a blessed union revival campaign held in Kleinhans' Music Hall, Buffalo, seating 2,800 where I was the preacher, a few years ago, there were 997 public professions of faith. What a blessed time we had! The converts were all dealt with very carefully in an inquiry room, and it was discovered that over three hundred of the converts had no church preference

whatever! That meant that more than one-third of these converts would never have attended a revival in a local church. Neither they nor their parents nor anybody near and dear to them attended a church so that they could have a preference. If we expect to reach the drunkards, the harlots, the atheists, the Jews, the Catholics, we must make provision in great central and neutral places where God's Bible-believing Christians will unite in getting the gospel to sinners, to whole cities full of sinners, and so winning thousands who would otherwise never be won.

Oh, for a oneness of heart among the people of God on the main business of soul winning!

IV. For Great Revivals We Must Have Evangelistic Preaching, Preaching of a Special Flavor and Power Suited to the Crowds and the Occasion

A certain kind of preaching marks God's anointed evangelists. It is a mistake to think that simply preaching on the plan of salvation will bring a revival. Such preaching alone will neither revive the people of God to get them on praying ground and endued with soul-winning power, nor will it convict and convert hardened sinners.

Elijah could have a mighty revival at Mount Carmel, but it would be shortsighted to ignore (Continued on page 4)

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Letter Month Ends June 27

(Continued from page 1)

a free gift! Some people use our self-addressed envelope, on which we pay postage, in writing to tell us why they do not like us, or in asking for things free. That is hardly fair. Put a stamp on your letter; but we will send the pamphlet free, and will send it postpaid on request.

Here are 32 large pages on soul winning. There are two chapters. The first chapter is, "The Seven-fold Sin of Those Who Do Not Win Souls." Here I show, by the Word of God, that those who do not win souls are guilty of the following sins:

1. Of disobedience to the main command of Jesus Christ in the Great Commission;
2. Guilty of lack of love for Jesus Christ who said, "If ye love me, keep my commandments";
3. Guilty of not following Jesus, for He said, "Follow me, and I will make you fishers of men";
4. Guilty of not abiding in Christ, for He said that those who abide in Him will bring forth much fruit;
5. Guilty of dishonesty in a sacred trust because Christians are debtors to get out the gospel;
6. Guilty of the folly of a short-sighted fool, for "he that winneth souls is wise";
7. Guilty of soul murder, spiritual manslaughter, because according to Ezekiel 3:18 the Christian will have blood on his hands if he does not warn sinners.

The second chapter is "God's Way in Soul Winning." There I try to make clear how one must go after sinners, how he must go with a broken heart, and how he must use the Word of God to get people saved. I hope God will use this pamphlet of 32 large pages, printed in colored ink and with pictured cover, to get many Christians to winning souls. Be sure to write at once for your copy.

24-Page Pamphlet, "Infidels—Answered By 3 Immortals," Given Free With Retail Cash Orders of \$1 to \$4.99

This pamphlet is brand new. This is the first pamphlet in our 15c series written by others than the editor. This material is so remarkable that we felt it ought to be put in permanent form easily available. There are 3 chapters in this pamphlet. The first one is Dr. B. H. Carroll's moving testimony, "My Infidelity and What Became of It." It is in such classic and simple language that Dr. Farris D. Whitesell, long professor in Northern Baptist Seminary, declares that it is one of the greatest sermons ever printed. Really, it is not a sermon but a testimony. And you will likely be moved to tears as you read it. I know your faith will be strengthened.

The second immortal whose testimony is given in this book is the late Dr. R. A. Torrey who writes on "How I Know There Is a God."

The third testimony is by Mr. Soltau, who tells how D. L. Moody preached to five thousand infidels in an evening in London, and had nearly 500 of them turned to Christ and were saved.

We believe you will treasure this pamphlet. It has pictures of these three famous men—B. H. Carroll, R. A. Torrey, and D. L. Moody. It is printed in blue ink and is attractive. I beg you to see that those who doubt the Bible and God have a chance to read this convincing and tremendous message. Remember this pamphlet is sent absolutely free with cash retail orders of from \$1 to \$4.99 during the Letter Month, PROVIDED YOU ASK FOR IT. Do not expect us to remember it if you do not. If you want this pamphlet, say so when you order from \$1 to \$4.99 worth of merchandise. The order may include subscriptions to THE SWORD OF THE LORD, or books, or anything else that we sell.

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The Heavyweight Champion Who Lost His Title has eleven revival sermons by Evangelist Bill Rice. They are charming, simple to read, fervent and spiritual.

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Twelve Tremendous Themes is a book on great doctrines by Evangelist John R. Rice. 177 pages. A tremendous value selling at \$1.50, but when reprinted will need to be \$2.

The Soul-Winner's Fire has eight sermons on soul-winning passion and power by John R. Rice. It sells for \$1.25.

You may order any three of the above books for \$3, or six of them for \$6, or as many as you like at \$1 each, just so you order three or more at once. This is a great bargain. I would stock up for Christmas gifts, graduation gifts, help to young preachers, etc. while you can get this remarkable offer.

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God's Way to Mass Revival

(Continued from page 3)

the kind of preaching and warning Elijah had done that preceded the falling of the fire. The boldness of Elijah in condemning sin was so proverbial that when the widow's son died in whose house Elijah lived, she said unto Elijah, "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" (I Kings 17:18). And just before the marvelous demonstration of God's power on Mount Carmel, Elijah said to wicked King Ahab, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim" (I Kings 18:18). And it is astonishing to see the man of God whom Ahab has sought three years to slay, now giving the orders, and Ahab running quickly to call the four hundred and fifty prophets of Baal, four hundred prophets of the groves which ate at Jezebel's table, and all the people of Israel to Mount Carmel at Elijah's word!

Elijah could pray down the fire of God from Heaven, for God knew that immediately Elijah would command the people, "Take the prophets of Baal; let not one of them escape," and would bring these prophets of Baal and kill them at the brook Kishon (I Kings 18:40). There is a distinctive character to the evangelist's message, and it involves particularly a boldness in condemning sin and calling men to repentance.

Obadiah was a good man, a believer in Elijah's time, the governor of the palace. He hid out one hundred prophets of God by fifty in a cave, and fed them on bread and water to deliver them from wicked Jezebel. But he did not have the heart to condemn sin and could not bring a revival.

Jonah preached to Nineveh; and his message, given of God, was, "Forty days and Nineveh shall be overthrown" (Jonah 3:4). All the silly talk that preachers should give "a positive message" by which modernists and pussyfooters mean a soft message that pats sin on the back and doesn't hurt anybody's feelings and never names a sin, nor calls a sinner to repentance—that kind of talk ignores the clear teaching of the Word of God. And this so-called "positive preaching" which never names a sin, nor condemns it, nor calls Christians to forsake their backsliding, nor sinners to repent, never did bring a revival and never will.

Jesus won the woman at the well of Sychar in Samaria, but the sword point that reached the woman's heart was Christ's plain revelation that He knew she was living in adultery with another man to whom she was not married,

though she had been married five times! And the evidence that the woman gave to the men of Sychar was, "He told me all that ever I did."

There was iron in the preaching of John the Baptist. To men who were outwardly the best churchmen of his day, John the Baptist said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." He said, "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." He preached that God's fan is in His hand, "and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:7-12). That is evangelistic preaching, by a Spirit-filled preacher, a typical evangelist.

John the Baptist faced Herod and said plainly that he sinned in taking his brother's wife.

What kind of preaching was that which Peter did at Pentecost? It was Bible preaching, of course, preaching that told how to be saved, but it had the sharpness of the Roman short sword, and the crushing power of a battle-axe! He said, "Him . . . ye have taken, and by wicked hands have crucified and slain." Again he said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:23, 36). In the next sermon Peter accused the people as follows: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses" (Acts 3:14, 15). And in the first sermon at Pentecost, the application was, "Repent" (Acts 2:38). In the second sermon it was likewise, "Repent ye therefore" (Acts 3:19). They were to repent in order that their sins might be blotted out.

Spirit-filled Stephen preached like an evangelist; this is the way he preached:

"Ye stiffnecked and uncircumcized in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it."—Acts 7:51-53.

I do not wonder that they were cut to the heart, that they hated Stephen and killed him; but that gospel cut Saul of Tarsus to the

heart too deep for him to ever be cured, and he turned to God.

Every evangelist who has been mightily used of God in soul winning has been sharp in his denunciation of sin, and explicit and plain in naming it. Gamaliel Bradford, biographer of D. L. Moody, acknowledges that Moody preached much on the love of God, but he reminds us also that D. L. Moody was sharp and powerful in his preaching against sin and says that Hell was always in the background of Moody's preaching. All the biographers of Moody agree that he was unrelenting in his demand that people make restitution for wrongs done, that he condemned the theater roundly, that he preached on drunkenness many times, and that his sermons on sowing and reaping were convicting and almost terrifying. Moody clearly condemned even Sunday newspapers, condemned membership in secret orders.

Charles G. Finney was relentless in preaching against sin, and his preaching was often terrifying so that people fell from the pews to their knees and cried out to God for mercy.

Most people remember the sharp preaching of Billy Sunday against sin. Those who heard Gipsy Smith after he was eighty may have forgotten that when he was in his prime, when he had great revivals, his preaching on repentance, his preaching on restitution was bold and specific and powerful in condemning sin. One of the most moving messages I ever read was a sermon preached by Gipsy Smith in a city-wide campaign in Kansas City, Missouri, on "Washing Stripes," or "Making Wrongs Right."

Dr. R. A. Torrey was so specific and bold in his preaching against the dance that society people in an Australian city took it up, and for a joke invited Torrey to visit one of their dances. He went and prayed in public, then preached powerfully. Torrey was equally plain in preaching against the theater, against the lodges and other sins and hindrances.

Evangelistic preaching must be the kind of preaching that gets Christians to turn from their worldliness and waywardness so they will have power with God and influence with men, and must be the kind that will cause sinners to repent.

I have just read again one of the biographies of D. L. Moody, *The Wonderful Career of Moody and Sankey in Great Britain and America*. The author is rather amazed that for the first eight or nine days of the revival, Moody preached to Christians, showed them their sins, laid on their hearts a burden for soul winning, taught them to pray. No one can be much of an evangelist who does not learn to prepare Christians for revival.

An evangelist in the nature of the case must learn certain methods. Certain methods go with a revival.

We well understand that God could have saved men without using human instruments, if He had chosen to do so. He could have had the angel show Cornelius and his household how to be saved without sending all the way to Joppa for Simon Peter, who was temporarily at the house of Simon a tanner. But God chose to use human beings as instruments and human methods. God could have saved sinners without the instrumentality of preaching, yet "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). God has ordained that people should be gathered in crowds to hear the gospel, that some man of God should preach to them with boldness and power. It is the plan of God that lost people should be urged to trust Christ, then to make an open confession of Christ before men (Matt. 10:32; Rom. 10:9, 10). It is God's plan that Christians should do personal work. Nothing can be clearer than that one who hears the gospel is to tell it to others. "Let him that heareth say, Come" (Rev. 22:17). Every Christian is to take part in the carrying out of the Great Commission as given by the Saviour in Matthew 28:19, 20. That means that the man who does not try to run sinners down and get the gospel to sinners could not be

(Continued on page 7)

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6. The Price of a Soul
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LAST NIGHT I PREACHED ON HELL!

By Editor John R. Rice

Yes, last night I preached on Hell. It was in the High School Auditorium at Moncton, New Brunswick, where I am in a revival campaign sponsored by several Baptist churches. This first Sunday evening of the campaign, with nearly 1,100 people before me, I read the familiar passage in Luke 16:19-31, the story of the rich man and Lazarus. I showed that this was not a parable, but a historical account, with Abraham, a well-known historical character, and Lazarus, clearly named. I read ten Scriptures from the mouth of the Lord Jesus in the Gospel of Matthew to show that practically every time Jesus preached, He talked about Hell, and I showed that one who discards the Bible doctrine of Hell also discards Jesus Christ and Heaven and the Bible. There is no Bible Christianity without a Bible kind of Hell.

I showed what Jesus taught about Hell; how that both the rich man and the poor man died, how Hell followed immediately after death for the unconverted, how in Hell the rich man had all his senses. Although his body was in the grave, he heard, he saw, he cried, he prayed, he remembered! I read how Jesus said that a great gulf was fixed between Heaven and Hell and one could never be relieved from the torments of the damned, and how all the wealth had dwindled away until the poor pauper in Hell could not buy one drop of water to cool his tongue!

I showed that a loving God really will send a Christ-rejecting sinner to Hell. First, Jesus Christ plainly says that He will. Again and again it is repeated in the Bible. Second, the way God lets sinners get in jail for their sins, the way He lets disease punish the sinner, the way He lets homes be broken and love come to naught, the way He lets a sinner die for his sins, proves that God will not let sin get by. Then I showed the folly of believing that all wicked sinners, unregenerated, go to Heaven. I pictured a Heaven with sin, with jails, with locks on the doors; funeral processions, and blasphemy and war; a Heaven with Hitler and Stalin, with criminals, infidels and perverts. No, if there is not a Bible Hell, then we cannot have a Bible Heaven.

Then I talked about the lost brothers, and how the rich man in Hell pleaded for somebody to go to witness to his five younger brothers so they would repent and not come to this place of torment. I showed that Heaven is concerned about lost people, and down in Hell they are always hoping that a revival will come to win some of their loved ones before they, too, land in the Lake of Fire. We on earth who can do something about it ought to win our loved ones now.

And I showed that, according to this Scripture and many others, the rich man went to Hell because he did not repent. I quoted what Jesus said, that, "Nay; but, except ye repent, ye shall all likewise perish." I said that there could be no scriptural saving faith without a genuine heart-turning from sin. But I said that no one need go to Hell, that Jesus Christ died to keep sinners out of Hell, and all who would flee to Him in penitent faith would be forgiven and have salvation.

We had a gracious day and in this first day of the campaign more than thirty people came forward, most of them coming to accept Christ as Saviour, and some coming for rededication.

There were several things about the service last night that would not please some people. For one thing, I preached for a solid hour. I preached with boldness and with tears. There was rapt attention. But critics would have said that it was a negative sermon. I allowed no pipe organ music to offend and distract and make a mockery when we prayed. The songs were old-fashioned gospel songs, sung with enthusiasm and spiritual joy.

Last night in the night and again this morning I got to thinking that that sermon and that service really typify THE SWORD OF THE LORD. It may be that you do not like revivals, and do not like preaching against sin. Maybe the subject of Hell is offensive to you. It may be that you want your music distinctly highbrow, that you want no public invitation to accept Christ. I can see why

you might not like the emphasis of THE SWORD OF THE LORD, that the Bible is the very Word of God, infallible and correct in every detail in the original manuscripts. You might not like our preaching and teaching, that one who is not born again is a poor, condemned sinner who will wake up in torment where the fire is never quenched and where the worm never dies, if he does not turn to Christ. It may be that the pleading, the unshamed tears, the strong condemnation of sin are not pleasing to you. I say, you may not like revival, you may not believe all the Bible, you may not be concerned about the salvation of sinners.

BUT THOUSANDS OF YOU DO! Most of you who read THE SWORD OF THE LORD do believe the Bible. You do want people saved, you do long for revival. Then I beg you in Jesus' name, to give your loyal support to the things THE SWORD OF THE LORD stands for and the things we are trying to do.

It is Letter Month. Send us a letter. Tell us that you love THE SWORD OF THE LORD, that you believe the Bible, that you pray for us who are striving so hard to promote revival in these days. Send someone a subscription to this great Christian weekly. Buy some of the books. Help us send subscriptions to missionaries, and to pastors in Japan, and in the Philippine Islands. Some in England, in Holland, in South Africa, and in many other countries would like to subscribe but cannot send money out of their country to the United States. Help us in our Free Literature work. We are spending thousands of dollars spreading Christian literature in Japan, in India, in Portugal, in South America and Spain, as well as with our armed forces and through many sources in the United States.

You understand, of course, that the Sword of the Lord Foundation is a nonprofit corporation chartered under the laws of Illinois. We are not asking for anything for the editor. We are simply asking you to help us do the blessed work that you want to see done. Or let us help you, if you prefer to put it that way. Those who believe the Bible, those who long to see sinners saved, those who are seeking to stir revival fires, are the ones we especially want to write us during Letter Month.

Is it too much for us to ask that all of those who love the Lord and believe the Bible and are for revivals should say so? Is it too much for us to ask that each one take his stand and help us in this blessed work? We ask nothing for ourselves, but only that each one will help to bring about revival and to win souls.

Let Us Help You

We want to help you. We want to make available the best Christian books in ways that you can save money. We want to help you learn how to win souls, how to be filled with the Holy Spirit, how to get your prayers answered.

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it. Don't blame us if you write and do not get the book because you did not mention it.

Those who send cash retail orders of \$5 or more may have the big \$2 Billy Graham book, *Revival in Our Time*, with pictures of the Billy Graham revival with accounts of some of the larger revivals, and with six sermons by the famous evangelist himself. You see, it is really to your interest to write during Letter Month and to stand by THE SWORD OF THE LORD.

What God's Love Did for You

(Continued from page 1)

says that "God so loved the world," and there's no room left in that expression for the selfish, self-congratulation that God has chosen you out from the less fortunate to be the object of His special favor, because you are better than some others in the world. There is a divine choosing but it is not of that sort, and should an angel of His love come down to earth today to carry a personal message from the heart of God to everyone for whom it bleeds, if you would know for whom He gave His Son in love, you would have to go with that angel to every city in this broad land while he knocked at the rich man's palace and the poor man's hovel; up the rickety tenement stairs and down into the vicious brothel, where all Hell seems to be spending its envenomed rage; behind every prison bar and into every asylum, and then across the fields to every village and farm; and then you would have to go with that angel in his flight across the frozen waters into the snow-walled huts of Greenland's icy mountains; over the sea to China's teeming millions and down to India's coral strand; across the trackless wastes and into the pathless jungles of the world's dark continent; out to the lonely islands of the Pacific where the dark-skinned mother sings her lullaby to the music of the ocean's wave; and then to every unexplored nook and corner in the universe of God, and then lest somewhere his eye had not lighted on some poor burdened soul of humanity, I think He would take a pencil of fire and write in blazing letters across the sky these words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

The Purpose of God's Love

And then sometimes the question of the purpose of all this love comes into my mind, and there is no difficulty in answering that because it says "that whosoever believeth in him should not perish, but have everlasting life."

It is not the will of God that any man should perish, and if any man does perish it will be in spite of the will and the willingness of God to save him; but to go down through the door of death, and out into the world to come, without making one sign of recognition to the loving atoning Son of God means to be abandoned to all the powers of Hell, but in God's love the child of His adoption is safe.

There is a story of a man who came to this country from England and later went to Cuba, and when the Cuban War broke out he was arrested as a spy and condemned to be shot. The man was innocent, and the consuls of the two governments demanded a release, but the Spanish officers said: "He has been tried by our courts and found guilty, and the man must die." They took him to the place of execution; they dug his grave and

We do not compromise, not an inch. We preach plainly against worldliness. We come out boldly against modernism and unbelief. We stand for the Bible as the infallible Word of God. We insist that one must be born again or never see the kingdom of God. Our continued purpose, to which we hold unwaveringly, is to help bring about a mighty revival in America. We have stood by the soul winners. We have announced new evangelists. We have reported revival campaigns. We have defended God's good men and institutions. We have gotten out more good literature, at cheaper prices. And all the time we thank God for tens of thousands of good Christians who have stood by us and by this blessed work.

I ask you in Jesus' name to back up THE SWORD OF THE LORD! Preachers, announce it in your pulpit. Deacons, Sunday School teachers, get sample copies to pass out. Offer to send in people's subscriptions. Join the Sword Book Club, or enlist others in it.

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placed his coffin by its side; the soldiers were ready to level their rifles and fire at the word of command. They were just covering the man's eyes when up rode the American and English consuls, and leaping from their carriage, they hastened to the man, wrapped the Star-Spangled Banner and the Union Jack about him, and then, turning to the Spanish officials in command, said, "Fire on these flags if you dare." They did not dare, for behind the Star-Spangled Banner and the Union Jack stood the two greatest governments of the world. But friends, think of the great government of the eternal God, and then listen, "He brought me into the banqueting house, and His banner over me was love." Oh, my brother, oh, my sister, let God wrap that banner about you today, and the powers of Hell cannot touch you, neither in this life nor in the life to come.

The Measure of God's Love

But it was not to either of these questions that we referred a moment ago. The one thing over which I find myself pondering most when I read or think of this verse is the question of the measure of God's love. How much love did it take for God to give to men eternal life? "Enough," you say, "to give His only begotten Son." Yes, but how much love did that take? And the only answer you will find to that question you will find in the little word, "so." Oh, the height and the depth and the breadth of the love of God as wrapped up in that little word, "so." Paul says, "It passes understanding" and it does.

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THE SWORD OF THE LORD
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Dr. Bob Jones Says:

This is being dictated in the midst of Commencement and will not appear in print until after this school year closes on May 30.

I am glad to tell our friends who have contributed financially to our Student Loan Endowment Fund and the friends who have been planning to contribute that before Commencement day, we reached the half million dollar goal that we had set. We are very thankful to our friends and to our Heavenly Father for hearing the prayers of God's people in such a wonderful way.

A good Christian friend of ours has given us a check for \$10,000 to start the second half million to bring the amount up to the million dollars which we are making a real effort to raise. Other friends have made contributions and we now have approximately \$25,000 toward the second half million dollars. A Christian woman who is interested in Bob Jones University and the testimony of the school and the work it is doing

"For the love of God is broader than the measure of man's mind; And the heart of the Eternal is most wonderfully kind."

And yet, Paul prayed that we might understand what is the height and depth and breadth and length of the love of Christ, and this is only another expression for the love of God as seen in Christ, and I don't know how you are going to understand it, unless you take a trip to Calvary and see it there.

There was a Roman Catholic Archbishop who had made that trip. He was falsely accused, thrown into prison, and condemned to die. In his cell was a little window in the shape of a cross and above it he wrote "height," beneath, "depth," at one side "length" and at the other side "breadth."

Oh, the height and the depth and the length and the breadth of the love of God as seen in Christ!

1. How high is it? It reaches to the very throne of Heaven where this vile body of ours is to be in the fashion of His own glorious body. On the banks of the shining Arno at Florence, in Italy, stands Michael Angelo's David in all its splendid beauty today, but he chiseled it from a rejected piece of marble half buried in the refuse of a back yard; and so God in His matchless love takes the very refuse of earth and works upon it by His Spirit until it is fit to stand in His glorious presence above.

2. How deep is it? When Nansen was looking for the North Pole he found himself in very deep water. He tried to take his sounding, but his line would not reach bottom. He took his book and wrote the date, the length of his line, and added this note: "Deeper than that." The next day he lengthened his line and dropped it, and again it failed to touch. Again he wrote down the date and length of his line and added this note: "Deeper than that."

The next day he gathered all the rope that could be found on the vessel and made it into one long line, dropped it down but it did not touch the bottom. Once more he took his book and wrote the date, the length of his longest line, and added this note: "Deeper than that."

But listen! "Through all the depth of sin and loss, Drops the plummet of the cross; Never yet abyss was found Deeper than the cross could sound."

It's that deep! Hallelujah, what a Saviour!

3. The breadth of His love—how wide is it? We saw it a moment ago. It's as wide as the circumference of the world.

4. And the length of His love—how long is it? Listen. "Behold (Continued on page 12).

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God's Way to Mass Revival

(Continued from page 4)

much of an evangelist. An evangelist must seek to get the Christian people together to pray and prepare for revival. He must seek to teach Christian people to go out and compel sinners to come in to hear the gospel. He must, one way or another, try to get the gospel to everyone in a community. That involves promotion and enlistment and propaganda or advertising. No man is a good evangelist who is content to preach to small crowds, or content to preach to Christians only when there are sinners to be reached.

Ultradispensational friends scorn the public invitation to accept Christ and confess Him openly before men. But this method of D. L. Moody, R. A. Torrey, J. Wilbur Chapman, and all the great evangelists is ordained of God. A great deal of leeway is allowed, so each one may follow the leading of the Spirit, but no one could do the work of an evangelist to advantage who does not somehow get sinners to decide in their hearts to claim Christ openly before men. That was done at Pentecost, and has been done everywhere else in great revivals—in Bible times and in modern times. One, to be an evangelist, must learn the methods of evangelism, methods which God has blessed and which inherently go with the evangelistic message and urgency and boldness.

In the nature of the case, evangelistic preaching is not formal preaching. There should be brightness, a sincerity, a forthrightness, an urgency about the preaching of a man who has set out to keep people out of Hell, and bring them to trust Christ and claim Him openly as Lord and Saviour. There should be a holy boldness. There should be tears and compassion, and as a result, the preaching will be all the more personal and direct and powerful. O God, raise up evangelists and teach all preachers to "do the work of an evangelist," as Timothy was commanded to do (II Tim. 4:5).

V. Revivals Wait for People to Have the Mighty Power of the Holy Spirit for Soul Winning

A man wrote me the other day, "I have heard Dr. Torrey preach many times on his favorite theme, 'The Baptism of the Holy Ghost.'" Torrey's favorite theme was the mighty power of the Holy Spirit,

to come upon a Christian as a special endowment, subsequent to conversion, to enable him to win souls! If that were the favorite topic of preachers today, we would have more revivals.

"The Baptism of the Holy Ghost" was the favorite theme of D. L. Moody also. He himself definitely knew that he had been endowed with power from on high. He could name the day when, long after conversion and after two years of waiting and pleading with God, he received such a mighty, overwhelming visitation of the power of God that he was compelled to say, "Lord, that is enough; if I have any more it will kill me!" And Moody knew that his power was a special miraculous endowment of the Holy Spirit.

Charles G. Finney uses similar terminology about the baptism of the Holy Spirit and tells us that again and again he would set apart a day for fasting and prayer, "for a new baptism of the Holy Ghost."

I have deliberately used the term, "the baptism of the Holy Ghost," which is offensive to many. I personally prefer the term more often used in the Bible, "filled with the Spirit," or, "filled with the Holy Ghost," but we had as well face the plain fact that the people to whom the term, "the baptism of the Holy Ghost," is offensive as a name for a special endowment of power from on high, find the blessing as offensive as the name. I am not speaking about talking in tongues. I am not speaking of any so-called eradication of the carnal nature. I am speaking about an endowment of power which can be had by Christians as a special blessing to be sought and had after conversion, or perhaps occasionally at conversion, but certainly separate from it. What happened to the disciples at Pentecost was, Jesus promised, "Ye shall be baptized with the Holy Ghost not many days hence." The Scriptures seem to teach that the baptism of the Holy Ghost, the fullness of the Spirit, the pouring out of the Holy Ghost, the gift of the Spirit, and the endowment of power from on high are all one and the same thing. For fuller discussion, I should like for you to see my large book, *The Power of Pentecost*. But I am not here arguing for terminology. I do not care whether you say you are baptized with the Holy Spirit, or full of the Spirit, or say that you are endowed with power from on high. But I am desperately anxious that those who set out to win souls have a supernatural enabling and empowering from Heaven for the task.

The promise of Jesus in Acts 1:8 comes as powerfully to us as to the disciples to whom He first addressed it: "But ye shall receive power, after that the Holy Ghost is

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come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." How presumptuous we are to suppose that New Testament Christians needed a special endowment of power, but that for us college degrees and seminary training are sufficient! How foolish to suppose that the Galilean fishermen needed the power of the Holy Ghost, but we need only personal magnetism and culture and personality! When the Word of God, for these preachers, was not enough unless it should be preached in the power of God, who can honestly believe that orthodoxy is all that God requires of us?

No Christian can be a personal soul winner except he have power from God, the power of the Holy Spirit. And no evangelist can lead in blessed revivals with power except he be endowed with power from on high.

VI. Great Revivals Wait on People Who Are Willing to Prevail in Prayer

The classic revival text, II Chronicles 7:14, says, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Actually that whole verse speaks of prayer. If God's people shall first "humble themselves," they simply get on praying ground. Then when they pray, they ask for specific things. Then when they 'seek God's face' they simply keep on pleading with God, begging God, waiting on God in prayer. And when 'they turn from their wicked ways' they are simply removing the hindrances to prayer. Prevailing prayer is the secret of revival.

Necessarily I put this to follow the need for the power of the Holy Spirit, because after one knows that he needs the mighty power of God from on high to make him a soul winner, he must be willing to wait on God for that power. I have no sympathy with those

WHEN I STOPPED SELLING TOBACCO

By Bernard Redner, Belleville, Ontario

In the late fall of 1948, as I was teaching a temperance lesson to a class of boys, I stated that it was wrong to smoke. My own boy, twelve years old, immediately spoke out, "Can it be wrong to smoke, Dad, when you sell tobacco in your store?" he asked. What you do speaks louder than what you say.

In early December we had a week of cottage prayer meetings and Bible study. At one of the meetings a brother said that the hindrance to revival in our district was my practice of selling tobacco. After much debating, sleepless nights and a great deal of prayer, I decided to take the weed out and put the Word in its place.

God showed me that I would have to make a public announcement and I did so and had it published in the Belleville newspaper as follows:

"On and after the 20th of December 1948 Redner's Store will not have, or offer for sale, any tobacco, but will have God's Word in its place."

My store was the only one in the village. The nearest place tobacco could be procured either east or south was four miles away in both directions, and eight miles west. Hence we served a large number of people and had made many friends.

The people gathered in my store the last day of tobacco sales hoping that they could persuade me to change my mind. One young man said that he had smoked three packages of cigarettes a day since he was seventeen, and that they did him no harm. My bookkeeper stated that he would no longer keep my books if I refused to sell tobacco. A week later a woman declared that it was the best stuff we had on our shelves. Another woman claimed that I had broken up her home. She said she could not live with her husband if he did not have his tobacco, and that he could not walk four miles to get it.

A man asked a visiting minister if it was wrong to use it, and the minister told him that it was a filthy habit (Rev. 22:11). Another man who was an elder in the church said that I was becoming religious crazy, and that I would be in the asylum before another year. One of my relatives cried harder when I put the tobacco out than he did when his father died. He said I would go broke and lose my business.

As a result of all this I prayed as I had never prayed before. I lost most of my friends, church friends as well as others, and we

who say that at Pentecost the disciples needed to wait ten days in fasting, prayer and pleading, but that we can have the same kind of power without any heart-searching, any penitence, any self-denial; without any long period of heart-broken prayer. I do not believe it! It does not seem sensible, and certainly historically that theory has proven incorrect. I have never known of any great revival in which there was not mighty, prevailing prayer. God does not give the mighty power of the Holy Spirit except to such people as have hungered and thirsted for God's power, have waited patiently before Him until in His mercy He saw them fit to be filled with power.

Recently I had occasion to recommend a young preacher to hold a revival campaign. I had confidence in him because, in a conference on evangelism when all of us were on our face in prayer, I happened to be near this young preacher. I heard him begging God for forgiveness for his coldness, his powerlessness. I heard him promising God that he would never, never give up without having the power of God upon his ministry. When he went to the revival effort to which I had recommended him, he found most discouraging circumstances. He called the people to prayer, and hours were spent in waiting on God. With plain preaching and with day and night praying, the opposition melted away; God's blessing came mightily upon the people. Souls were saved, and a church was saved from division and strife.

suffered much. Our friends gave us the cold shoulder. Our customers went to other stores to shop. A merchant came to the village offering tobacco for sale. A very near relative started a new tobacco shop right across the street.

Now the sequence. Our income for January 1949 was \$200 more than it had been for the same month in 1948. My relative who had started a tobacco shop across the street found that he could not make a living and had to close up his shop and go to work. The store that had sent the truck with tobacco had to sell it after getting into great difficulties and suffering many reverses. The woman who had started shopping in another village had to return stating that she could not afford to go so far.

The man who had boasted that there was no harm in smoking got sick, and the doctor told him that if he didn't stop smoking he would die, so he gave it up after the minister talked to him and broke his promise, suffered a heart attack and had to give up his work. The man who said I was becoming religious crazy and would go to the asylum was sent to the hospital where he had part of his jaw removed and the glands taken out of his neck. The doctor said it was tobacco cancer.

A real spiritual movement began. Prayer meetings were held. Large numbers attended. Many were restored. It was observed by several that God's judgments were abroad in the village, and as a result a number started reading the Bible and became real Christians.

Today we are holding special services every night during the summer months. Visiting ministers are speaking and a real work for God is being accomplished. Large numbers have already been reached with the gospel. I attributed it all to the fact that I was willing to obey God when He spoke to me, and put tobacco out of my store. He has prospered me as never before, and what He has done for me, I believe He will do for anyone.

When you take Christ, you must come clear. If you don't, you will backslide. No one that I have known has ever gone on in the Christian life if he has continued to use tobacco. Soon he has no testimony. He is not a soul winner and he knows nothing of the joy of the Lord. He cannot teach a class of boys because he himself is setting a bad example. No one respects him for he is not a victorious Christian.

Now what does the Bible say about tobacco? It says, "He which is filthy let him be filthy still" (Rev. 22:11). What else does it say? It says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Can you, my friend, smoke a cigarette to the glory of God?

—From The Peoples Magazine

I recommended this same young man for another revival effort, and the pastor wrote to tell how in the midst of most difficult circumstances he had called the people to prayer and had waited on God until power came, and wisdom came, and unity came. Souls were saved and the work built up.

Too long we have been afraid of fanaticism. God give us some fanatics! Too long we have been afraid of wild fire when in truth we had no fire at all. Too long we have been on the defensive.

Many of us have been so afraid that someone would think we talked in tongues, that we did not fret because all around us people were going to Hell. Some of us were so anxious that no one would think we claimed sinless perfection, that we ignored the power of the Holy Spirit, and did not seek His power, and did not have it.

(Continued on page 8)

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God's Way to Mass Revival

(Continued from page 7)

Many of us would rather be respectable than powerful. Many of us would rather please men in this matter than please God and win souls. I say, we have been on the defensive too long.

I know some have misused this doctrine of the fullness of the Spirit. But that only illustrates how vital the doctrine is. Men cannot win souls without the power of God. Men cannot have revival without an endowment of power from on high. And this power comes in answer to prevailing prayer.

Dr. R. A. Torrey tells how a few young men met night after night and prayed until the revival of 1905 came in Wales, with Dr. Torrey leading. In that revival about one hundred thousand souls were won to Christ. Others will remember the haystack prayer meeting where some college students prayed in the lee of a haystack in the rain and started much of the missionary movement.

In England a bed-ridden saint of God prayed until God brought Moody from America to England, then prayed until hundreds of souls were saved in her church.

Charles G. Finney tells how Abel Clary followed him in revival meetings and prayed, often not attending the services but waiting and weeping before God for His power. Father Nash also was moved to pray mightily for the Finney revivals, and Finney himself ascribed the power of God which came upon him largely to the prayers of men such as these, as well as his own prayers.

If we are to have revivals, we must prevail with God in prayer.

Let us sum up the truth of this chapter. God waits on men for revivals. God is ready to do His part. The harvest is white, but the laborers are few. We should continually pray that God will send laborers into His harvest.

And His requirements I think we might sum up very simply. In Jeremiah 29:12, 13 we are told: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye

shall seek me, and find me, when ye shall search for me with all your heart." We can find God's power, His might, His miraculous manifestation in revival if we simply seek God with all our hearts.

God wants His people to seek revival with a holy abandon. Paul suffered the loss of all things and counted them but dung. No wonder God could use him to save souls! Paul went "night and day with tears," both "publicly, and from house to house" in his preaching at Ephesus (Acts 20: 20, 31). Paul could wish himself accursed from Christ to win the Jews! (Rom. 9:3).

The disciples in Bible times set out facing martyrdom with holy joy. What did it matter to them that their goods were destroyed? What did it matter to them that they were hounded and persecuted, were thrown into dungeons, that they could have none of the comforts of home and family which other men have? They went as gladly to the soul-winning task as a bride to the wedding altar, or as a soldier returning home!

This holy abandon which God requires of those who would be His laborers, would make it so that human love would seem incidental. A man for love of Christ would appear to hate father, and mother, and wife, and children, and brothers, and sisters, and houses and lands, yea, and his own life also! (Luke 14:26). Oh, this holy business of winning souls ought to get such a hold on a Christian's heart that nothing else in this world could much matter! This is the one business that makes Heaven rejoice, that adds stars to the crown of the Lord Jesus, that brings eternal glory to the soul winner.

So in Christ's dear name, let us offer ourselves living sacrifices to the laborers God can use to win souls and bring about revival in America.

(Chapter X in the book, *We Can Have Revival Now*, consisting of first annual lectures on revival given at Bob Jones University, Greenville, S. C. This large 201-page epoch-making book on the doctrine of revivals may be had for \$2 from your book dealer or Sword of the Lord Publishers, Wheaton, Illinois.)

The Liquor Traffic

(Continued from page 1)

popularize, and promote the drinking of alcoholic beverages like they are doing now, in fifteen more years you would have another crop of drunkards just as large as the crop that would be converted today. You will never solve the liquor problem merely by treating the victims of the traffic. You are going to have to do something about the traffic which produces the victims.

There are some people who hold alcohol studies and talk about the alcoholics and the Alcoholics Anonymous, how we are to build clinics and hospitals and hospitalize the alcoholics, rehabilitate them and get them back on their feet; but you may listen through the entire conference and you will never hear them say a word about what they are in favor of doing with the brewer, the distiller, the beer joint, the night club, the road house, the honky-tonk, and the wet newspaper. If you say to those men, "Well, now you have told us what you are in favor of doing with the victim, that you are in favor of rehabilitating him and hospitalizing him and recovering him; will you please tell us what you are in favor of doing with the brewer, the distiller, and the beer joint—the traffic that makes the victim?" they get lockjaw and you can't pull their jaws loose with a ten-foot fence rail.

It reminds me of a story about the fellow who sits down in his breakfast room and just about the time he is ready to spear into the hot cakes a drop of water comes through the ceiling and breaks into a stream. The bathroom is over the breakfast room. He looks up, his wife looks up; he looks at her and she looks at him, and she says, "Husband, did you shut off that bath water?" He wrings his hands and says, "Why, I forgot all about it." He dashes upstairs, the faucets are wide open, the tub is over-

flowing, and water is spreading over the floor. He wades in, pulls up his britches legs, tiptoes by the tub, goes by the faucets, reaches the closets, pulls open the door, grabs the mop, and, with the faucets still running and the tub still overflowing, starts swinging the mop. He sweats and swings and mops, and sweats and swings and mops, and the water flows and the tub overflows, and he sweats and swings and mops. How long would it take him to clean up his bathroom?

Now, don't misunderstand me. I am in favor of preaching the gospel to the drunk. And, if you listen to my radio programs every evening at 5:45, Central Standard Time, over one of the most powerful radio stations on the American continent, coming from down in Old Mexico, XERF, 1570 on your radio dial, you will find that I preach the gospel of regeneration, that God must reach down and change a man's heart and regenerate him and make a new creation before that man can get into the gates of Heaven. I am for that, don't misunderstand me. I am for helping the alcoholic get back on his feet. But, ladies and gentlemen, I am for doing something besides just mopping up after the liquor traffic in this country. I am for screwing the faucet down. I am for padlocking the distilleries. I am for closing the beer joints, the honky-tonks, and the liquor stores. I am for outlawing the advertising of alcoholic beverages in the newspapers and the magazines and over the radio. I am for screwing down the faucets. I am for Prohibition, local option Prohibition, State-wide Prohibition, and Nation-wide Prohibition.

Alcohol a Poison

Alcohol in beer, wine, or whisky is a habit-forming narcotic, a



poisonous drug. It befuddles the brain. It depresses the nerves. It distorts the vision. It retards muscular reaction. It releases the inhibitions. You can take a man who is a perfectly safe driver when he is sober, not under the influence of alcohol, but, when he is under the influence of alcohol, he becomes a murderous killer on your streets or highways. What transforms that man from a safe driver into a murderous killer? The effects of alcohol upon his brain, on his vision, on his muscular reaction.

You can take a man who loves his family, is a devoted father, a tender husband, who wouldn't think of breaking his marriage vows, who will work and labor and earn his salary to support his family when he is living cleanly and soberly, but, after he starts hanging around beer joints, honky-tonks, and road houses and tanking up on alcoholic beverages, he becomes no good as a workman, he loses his job, breaks his marriage vows, deserts his family, and goes to the dogs. What transforms that man from a useful citizen and member of his family into a worthless man? It is the effects of alcohol upon the man's mental functions, upon his nervous functions, upon his moral sensibilities. That is what alcohol does. That is what the fight is over.

Old Saloon Didn't Return

You know, they told us the old saloon wouldn't come back. It didn't. It is not a saloon now. It is a cafe, a filling station, a drug store, a department store, a package store, a grocery store, a meat market, a beereteria, a cafeteria, a Dine and Dance, a First Chance, a Last Chance, a Bloody Bucket, a Brown Derby, a Tip-Top, a Pea Patch, a Blue Moon, a Pale Moon—a thousand and one names, but you never see the word 'saloon' anywhere. Ladies and gentlemen, the old saloon did not come back but the old booze did. We changed the name on the front of the building but we didn't change the stuff sold inside. You may paint a pump handle until you are black in the face but that won't change the water in the well. And you can let alcoholic beverages be sold in a place that keeps the law one hundred per cent—with white-aproned waitresses, with an owner who has the reputation of being a fine man—but the alcohol sold there will befuddle the brain of the drinker and effect him and his life the same as liquor sold in the old-fashioned saloon with the sawdust floor. We are fighting about a product that debauches men, destroys men.

Now, I have never heard of anyone killing his wife while he was under the influence of the biscuits which she cooked for supper. I have never heard of anyone wrecking his car and killing two or three people and when the police come up say, "Well, you know, I drank a couple glasses of buttermilk for supper and that's how it happened." Why? Because bread and beans and potatoes and shoes and other commodities of life do not affect men's brains, their nerves, and their physical well-being in the sense of destroying them and their moral inhibitions like alcohol does. This product is in a different category altogether from groceries, gasoline, automobiles, real estate, and clothing. And, if we are going to chart our course here to lead the churches and Christian people of America on the high road of civic righteousness, Christian righteousness, and responsibility, we must ever keep before them the vital fact that alcohol is a habit-forming drug, a poisonous drug.

Bootleggers vs. Legal Dealers

Now I want to say something

else. The legal standing of the man who makes beverage alcohol and the legal standing of the man who sells beverage alcohol doesn't have a thing in the world to do with the chemical nature of alcohol and its effect on the brain, the nerves, the body, and the moral inhibitions of the man who drinks it.

Of course, it bothers some people when I get up and contend for Prohibition. I just want to say, in that connection, we will never win this war using weasel words or ambiguous terms either; let's talk plain; let's let the world know what we are fighting about and what we are fighting for and go on out and stay in the battle. Any man who doesn't want to give the temperance cause money to fight this battle because we stand for Prohibition, let him keep his money in his pocket. We will get plenty of money from the other folks if we'll put on a red-hot, uncompromising crusade across this nation.

When you and I talk about Prohibition, the Wets start talking about bootleggers. Is it better to have a legally licensed "regulated, and controlled" liquor traffic than it is to have a lawless bootleg traffic? Well, if you want my personal opinion, it is better not to have either. We don't have to have either one. But let me take the Wets' own argument and for argument's sake: "Is it better to have a legally licensed, 'regulated, controlled' traffic on the front streets paying revenue to the government than it is to have a bootleg traffic in the back alley?"

My friends, a bottle legally sold and legally drunk beer, wine, or whisky will make you wreck your car and kill people on the highways the same as will a bottle of moonshine liquor made in the back alley and sold in a fruit jar against the law. There is not a speck of difference in what it does in highway traffic accidents. A bottle of legally made, legally sold alcoholic beverage from which Uncle Sam has gotten his stipend of revenue, and the State has gotten its stipend, and the local municipality has gathered its little fee—that little bottle of legally licensed alcohol will make a man break his marriage vows, desert his family, let his children starve, the same as will a bottle of bootleg hooch sold in a fruit jar in the back alley against the law. Not a speck of difference in what it does to society and what it does to the brain, the nerves, the bodies, and the morals of men and women who drink it.

"Well, Let's See"

"But better it is to have legal dealers regulated and controlled by law than to have bootleggers." Let us see if it is. If you walk

in and put down your money before a bootlegger, he will sell you liquor and make a drunkard out of you and send you to Hell. There is not a legal dealer on top of American soil but who, if you go into his place and put down your money, will take your money and sell you liquor and make a drunkard out of you. If a dead beat and a bum manages to steal \$5 out of his wife's purse which she has gotten by bending over a wash-tub so that she can feed her hungry little children and he goes to a bootlegger in a back alley and plunks down the \$5 he has stolen, the bootlegger will reach out and take his \$5 and sell him liquor and kick him deeper into the gutter while his wife bends over the wash-tub and the children go hungry. But, if, instead of going to the bootlegger in the back alley, he walks into one of your State-owned liquor stores operated by the State of Iowa or one of your night clubs, cocktail lounges, or beer taverns and puts down the \$5 he has stolen from his wife's purse, you will see your representative running the State-owned liquor store, or the fellow that runs the privately-owned joint, reach right out and get the same \$5 and kick the same fellow deeper into the gutter while the same wife bends over the same wash-tub and the same children go hungry.

Take Young Man's Money

The bootlegger in the alley will take a young man's money and sell him alcoholic beverage knowing that while under the influence of it that young man may kill someone and go to the penitentiary for life or die in the electric chair. But, if, instead of going to the bootlegger, that young man walks over to one of your State-owned stores or privately-owned

(Continued on page 10)

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THE AUTHOR:

Mr. McCrossan was eminently qualified to write this book. First, he was for years instructor in Greek in the Manitoba University, and so speaks with authority as to what the New Testament really says in the original language. He was for eighteen years examiner in Greek and Hebrew for the Presbytery of Minneapolis. He was pastor of the great Oliver Presbyterian Church in that city, also, and has been for years a fervent and widely used evangelist and Bible teacher. He writes with scholarship and authority as well as with a deathless loyalty to Christ and His Word.

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The Liquor Traffic

(Continued from page 8)

liquor stores, night clubs, or cocktail lounges, legally operated and "controlled and regulated" and running according to law, and puts down his money, they will reach out and take it and sell him the same kind of alcohol which will make him commit the same crime and go to the same penitentiary or the same electric chair.

If a young woman walks up to a bootlegger and offers him money, he will sell her stuff, knowing while he sells it to her that under its influence she may lose her virtue, become an unmarried mother, walk the streets in shame, die, and go to Hell. But, if, instead of going to the bootlegger, she walks into one of the night clubs with soft lights and chromium-finished furniture, you will see your big legal dealer trot out and take the same girl's money and sell her the same liquor and send her to Hell just as quickly.

You know I am telling the truth. There is not a man or woman in this house but knows that I am telling the God Almighty's truth. The bootlegger in the back alley goes to the policeman on the beat and whispers in his ear, "If you'll just let me operate here and not interfere with my operations, I'll slip you a pay-off every week." The legal dealer goes on the radio and into the newspapers and says, "If you won't vote me out by Prohibition and will let me keep on operating legally, I'll pay liquor taxes and you can use them to build schools and pay old age pensions."

Same Motive in Both

Ladies and gentlemen, it is the same motive of bribery in the heart of both. The same motive dominates what each says. I wouldn't spit across this microphone for the difference in a bootleg traffic and a legal traffic. When someone says to me that it is better to have legal dealers than it is to have bootleggers, I look at him and say, "Brother, is it better to have polecats or skunks? They're both in the same stinking business."

People sometimes say to me, "You're for the bootlegger, you're for the bootlegger." I always look them right in the eye and say, "That's right! If I have to put up with a polecat, I want him down behind the barn. I don't want him up on my front porch." Out in California I heard this definition of a polecat—it ought to be very appropriate in a big dignified convention like this.

"What is a polecat?" Answer: "A polecat is a streamlined, two-tone kitty with a fluid drive."

My friends, the thing we hate about that cat is not the streamlines or the two-toned colors, but the fluid drive. And, ladies and gentlemen, the thing that God-fearing, Bible-reading, Christ-honoring, humanity-loving men and women hate about the liquor traffic is not that it has a license or that it doesn't have a license; not that it operates on the front street or the back alley; not that it pays taxes or doesn't pay taxes;—the thing that we hate about the liquor traffic is the homes it wrecks, the lives it ruins, the characters it debauches, the children it turns into orphans, and the blood and sin and shame and degradation which follow in its wake.

Prohibitionists Not Responsible

There is one difference between a bootlegger and a legal drink seller—one difference. What the bootlegger does without my consent, without my knowledge, over my vote, in spite of my efforts and against my will, I am not a party to, and no intelligent person can rightly blame me with it. But, if I walk up to a ballot box on election day and push my ballot down into the box in favor of legalizing liquor and a man builds a State-owned store, night club, honky-tonk, or beer tavern on the front street by the endorsement, by the approval, by the authority, and by the support of my vote down in the ballot box and starts paying taxes and I, as an integral part of the State, reach out my hand and take those taxes, I voted for him to operate, I endorsed his operation, I authorized his opera-

tion, I am taking money from his operation. I am as much a part of his liquor dive as he is.

Every law in the statute books is broken. The way you hear these Wets talk you would think there was only one law on those statute books that was broken and that was the Prohibition law. My friends, we have had laws against adultery ever since we have been a nation, yet they are violated every day all over the nation. We have had laws against murder ever since we have been a nation, and they are violated every day. We have had laws against stealing ever since we have been a nation, and they have been violated every day.

I know that, when I work and talk and pray and vote for Prohibition, there are going to be some people who will break the law but, thank God, I am not a party to their lawless deeds and dirty work. If a man wants to play the fool and buy liquor from a bootlegger and help break the law (and anyone who will buy liquor from a bootlegger is just as low-down and dirty and contemptible in God's sight and to respectable people as the bootlegger is) and go blind or kill someone or go to the penitentiary or die in the electric chair and spend eternity in Hell, he will never see the day when he can blame me for the tragedies of his life, because he did it in spite of me, over my protest and against my will.

But, if I walk up to a ballot box and stick my ballot down into the box and vote for legalized liquor and they build a liquor store or beer joint by the authority, endorsement, and approval of my vote in the ballot box, then, for every man who becomes a drunkard on booze from that store, for every woman who goes bad on liquor that flows through that store, for every home that is wrecked by the liquor that flows through that store, for every child who is made an orphan and goes through degradation and sorrow and hopeless childhood as the result of liquor that flows through that store, God Almighty will make me give an account for my share in that sorrow, anxiety, and ruin just as surely as there is a God in Heaven today.

So, my friends, when we stand for Prohibition, it is not because we want to be strange or peculiar. It is not because we want to be radical or rabid or fanatic. It is not because we want to be something different. It is because we have conviction in our souls on this liquor question and, God being our helper, we are going to keep our skirts clear of the responsibility of this liquor problem.

Four Phases to the Liquor Fight

Ladies and gentlemen, there are four phases to the liquor fight: the educational phase, the agitational phase, the legislative phase, and the administrative phase. I believe in going to our schools and teaching our young people in the schools and in the homes the evils of alcohol, but you will never solve the problem by that means alone. If the old dog runs rabbits, the pups will run rabbits just as surely as they grow up with the old dogs. And so we need some agitation—preachers in the pulpits, public men, religious papers, public information agitating this situation, stirring up this nation.

We need legislation. The only kind of legislation I am interested in is not liquor "control," not the enforcement of the liquor law, but the Prohibition law. That is the kind of legislation we must enact. But, when we have done that, the problem is not solved. We must have administration of that Prohibition law. We got the Eighteenth Amendment and turned it over to the politicians. They put Andrew Mellon in the Treasury Department as the administrator of the Prohibition law and he had made his millions by running a distillery. Would you expect him to enforce a Prohibition law? And the administration of the national Prohibition law went by the board because the party in power was not standing true in the fight.

There is but one way to correct that and that is for you and me to go out here and preach, talk, pray and vote like we talk, and send men to Washington who are committed to Prohibition and who will stand true and see that the law is administered.

The Editor's Notes

(Continued from page 1)

ment exercises will probably be in progress at Wheaton College. There three of my daughters have graduated—Grace, Mary Lloyds and Elizabeth. All three are now married to preachers of the gospel. On June 11, Jessie Ruth will graduate. She has made a good record. She is a member of the Student Council, is on the honor roll, is vice-president of the famous Wheaton Chapel Choir, president of her literary society. She is respected as a serious, spiritual Christian girl. I trust the readers will allow me to modestly thank God that all my six daughters are earnest, devoted, separated Christians. They have long hair. They do not attend the movies, and of course they know nothing about dances, cigarettes, and beer, from actual experience. All of them are soul winners, and I tell it to the glory of God who stands by those who stand by Him. This old-fashioned way of whipping children and making them mind, of having family altar, of winning them to Christ when they are little, of sending them to Christian colleges, works fine! This editor is invited to give the Invocation at my daughter's graduation, and Evangelist Billy Graham will preach the Commencement sermon.

Jessie Ruth has majored in art, and has made a good start painting in both water color and in oil. Upon her graduation, she will be head of the art department of Sword of the Lord Publishers. You have seen in the past some of her pictures and headings and illustrations in THE SWORD OF THE LORD, particularly in our advertising, and you will see more. Congratulations, Jessie Ruth, on your graduation, and love from your dad, the editor.

FRIENDS OF THE SWORD OF THE LORD will remember in prayer our big staff at Wheaton. Mr. Roger Stemen, former air force major, now at the head of Sword of the Lord Publishers wholesale department, recently had an operation removing an enlarged and broken disk from his backbone. He is now up and about and rapidly regaining his strength. Mrs. Betty Clark, who has long headed our subscription department, where the stencils are made, the letters are kept, and inquiries are answered about subscriptions, has been in the hospital for treatment for undulant fever and for a minor operation. She is missed and we trust she will soon be back in better health than ever before. Will you please pray for these godly Christian workers in the Sword of the Lord office? There are about fifty of them, besides the eight or nine evangelists on the field sponsored by THE SWORD OF THE LORD. We want you to hold us up in prayer.

MR. CHARLES T. LAMPMAN HAS been doing a blessed work as managing editor of THE SWORD OF THE LORD. We have thanked God for his help in circulation, in dealing with the printer, in the make-up of the paper, and in the many suggestions for commercial advertising. God bless "Charlie"! However there is a strong pull for him to go back to his home in Philadelphia where his father and mother live, and where he once before worked for Dr. Percy Crawford. Now an attractive opening there calls him, which we trust will be a genuine promotion. This good man of God was God's gift to us. He has done a blessed work. As he goes to this place which he feels will be a larger responsibility in the Lord's work and where he will have more public relation and promotion responsibilities, we know that the prayers of THE SWORD OF THE LORD friends will

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follow him. We regret to lose Mr. Lampman, but we do not lose his friendship, and we will call on him freely for suggestions and help when we need them. May the Lord prosper him and the great work of Dr. Percy Crawford, with whom he will be associated.

READERS OF THE SWORD OF THE LORD will remember that some four years ago the editor and some of our workers and friends brought Mr. John Thompson, an earnest young Christian colored man from British Guiana, in South America, to this country to study in Moody Bible Institute. Some of us have helped to care for his expenses all through his training. He worked hard. Now he has graduated and is serving as assistant pastor of an African Methodist church. He finds that the needs among his colored people are so much greater in this country than in his own country where the people are well evangelized and well church, that he feels a burden from God to stay and preach in this country. He will be ordained, and will continue in the ministry among his people in this country, God willing. He is a clean, spiritual, godly young man. May God breathe upon his ministry. John Thompson is one of our sons in the Lord's ministry, and we will delight in his fine work, just as we rejoiced in his good grades and his hard work in Moody Bible Institute.

I HAVE ASKED MY OFFICE TO MAIL you a copy of our 64-page catalog of Sword publications. I believe that you will treasure this catalog. It not only gives detailed information about everything that we publish—all my own books, with other books by Dr. R. G. Lee, Dr. Bob Jones, Sr., Dr. John Linton, Dr. Joe Henry Hankins, the late Dr. W. B. Riley, Evangelist Bill Rice, etc.—it also offers the best bargains we could find in Bibles and Testaments, and the very cream of Christian literature published by other publishers. There is not a book in it but what is a choice one. There is no trash. There is not any mediocre nor an ordinary book listed. They are the most carefully selected, we believe, of those in any catalog of Christian books in America. Here also are offered gospel records, greeting cards, wall plaques and mottoes. Be sure to keep this catalog of Sword of the Lord publications at hand. We are pioneers in Christian literature, pioneers in the sense that we stress revival literature, that we stress gospel preaching, that we defend the faith and stir up people's hearts for soul winning. So keep this catalog and use it. We guarantee everything we sell, and remember that none of it is sold for profit, because the editor gets not a penny of salary,

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DID YOU GET FOLDERS ANNOUNCING Sword of the Lord Conferences on Revival and Soul Winning nearest you? Remember the first such conference sponsored by THE SWORD OF THE LORD officially will be July 9-15 at Lake Louise, Toccoa, Georgia. The next one will be August 5-10 at Latham Springs, Aquilla, Texas (about 16 miles north of Waco). The third one will be August 12-17 at Baptist State Assembly Ground, Siloam Springs, Arkansas. Write today for folders on any of these that you think you might like to attend. At Lake Louise, Toccoa, Georgia, there are hotel accommodations and dormitory rooms with good meals and reasonable prices. At Latham Springs, Texas, and Siloam Springs, Arkansas, cots and mattresses are furnished in simple cabins. You furnish your own sheets, quilts, pillows, etc. It is "camping out," but there is comfort and sanitation, and you will have a wonderful outing. A tremendous program is prepared. But write us at once for folders on any of these conferences which you would like to attend. Address: Sword of the Lord Publishers, Wheaton, Illinois.

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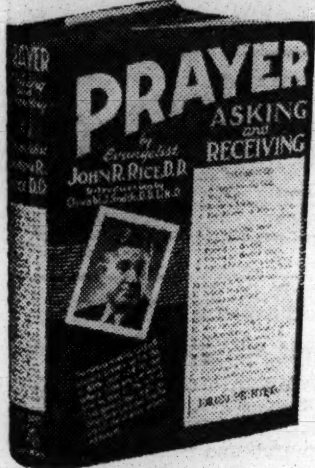
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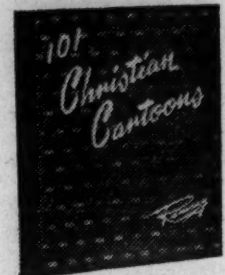
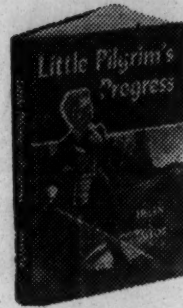
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What God's Love Did for You

(Continued from page 6)

I have loved thee with an everlasting love." The Lamb of God was "slain from the foundation of the world." God always has loved man and He always will love him. It is as unfailing as eternity; as imperishable as God Himself. Someone in his imagination has seen an angel coming down from Heaven that he might carry up to the Father the most beautiful and imperishable thing of earth. He took a baby's smile, some flowers of the field, and a mother's love, and started back, but ere he reached the gate of Heaven the flowers had faded, and death had stolen the smile; but the mother's love, as fresh and beautiful as ever, the angel laid as the sweetest and most imperishable gem of earth on the Father's bosom. Oh, a mother's love! the height, the breadth, the length, the depth of it! How like God's!

During the Civil War a woman in Maine received the following message, "Willie is sick and we fear he is dying." She said to her husband, "I must go and see Willie." "But," said her husband, "you cannot go; between you and him there is a row of bayonets." "I know it," she said, "but Willie is sick and I am going to him." "Well," he replied, "I don't know what will come of this but if you will go you shall have all the money you want."

The woman took what money she thought she would need and went down to Washington. The man who sat in the executive mansion and who had a heart as tender as any woman's, wiped a tear as he wrote and handed her a paper saying as he did so, "Madam, that will take you as far as the enemy's line, but what will become of you after you get there I do not know." She took the pass and going to the enemy's line handed it to the picket. He looked at it and said, "We don't take that thing here." "I know it," she said, "but Willie, my boy, is dying in Richmond and I am going to him; if you must shoot, do it, but I am going on until you do." But who could shoot in the presence of a mother love like that?

Smuggled through the lines she went to the hospital and the surgeon said: "Madam, you will have to be careful; your boy will survive no excitement." She crept past cot after cot until she came to the one where her own boy lay, and kneeling at its foot she prayed in smothered tones, "O God, spare my boy! God spare my boy!"

But the sound of her voice had gone clear down into the valley of the shadow of death, where the soul of the young man was slowly going out in its ebbing tide, and as he raised his pale hands from beneath the sheet, he said, "It's Mother's voice; it's Mother's voice." She crept closer and laid her soft hand on his feverish brow. He opened his eyes and said, "Mother, I knew you'd come; I knew you'd come."

Oh, a mother's love! It's more like God's than any other that surges through the human breast in its deathless selfishness. But listen! Can a mother forget her child? "Yea, she may forget, yet will I not forget thee." Oh, man, see if you can't bring yourself to believe in the love of God, and do not trample it under your feet.

A young woman living in sin was purchasing a ticket at an English railway station when she saw the words of our text pasted just above the ticket window, and she said, "I never heard of that; where can I find it?" The agent said, "It's in the Bible." "And where can I get a Bible?" "Just over the street at the bookstore." She hurried across, purchased a Bible, and returned just in time to take her train. She asked several passengers to find the place for her where it said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When it was found she sat down and read it over and over again, and when she came to her destination her eyes were wet with weeping.

Sir Charles, with whom she was living in sin, met her with a car-

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riage and when they were seated inside he said to her, "Why, Daisy, what is the matter?" She showed him the passage and he said, "Well, what of it? I've always known that." And she said, "Oh, Charlie, have you known all the time that God so loved the world, that he gave his only begotten Son to save us from our sin, and you've been living in sin all the time!" She broke down completely, and said, "Well, if God loves me like that, I am going to be a better woman." She turned her life over to God at once, led her companion to do likewise, and, in brief, they were united in a happy Christian marriage. Their home in London became the center of a rich influence for Jesus Christ.

God grant, men and women, that you may be led to do that same thing even as you finish reading this message now before you!

(From the book *Later Evangelistic Sermons* by William Edward Biederwolf. Published by The Bible Institute Colportage Association, Chicago. Used by permission.)

What Is Your Response to God's Love?

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In your heart thank God for His love, thank God for the dear Saviour who died, and trust that Saviour today to be your Saviour. The moment you honestly turn your case over to Christ and depend upon Him to forgive your sins and save your soul, it is done. God's love means that Christ died to pay for your sins and "whoever believeth in him should not perish, but have everlasting life." Will you accept His love and trust Christ for salvation today? If so, sign the decision form below, copy it in a letter and mail it to me today. I will rejoice with you and will send you a letter of comfort and counsel. Decide and sign and write today!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Biederwolf's sermon, "What God's Love Did for You." I realize that I am a poor lost sinner. But I believe what the Bible says, that God loves me, that Christ died for me, and that when I believe in Christ and risk Him, He will forgive and save me. Therefore, here and now I take Christ at His word. I accept God's love. By His help, I will love Him, will trust Him, will serve Him. I will depend upon Christ as my own Saviour.

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"I was handed a tract yesterday by a dear brother in Christ, by John R. Rice, called 'What Must I Do to Be Saved?' It is so good that we want more to pass on to those who show interest in their souls' need. We are in missionary work here in the Smoky Mountains of Tennessee."

O. W. Harer
Cosby, Tenn.

"This is to inform you that we have just received shipment of the little booklet, 'What Must I Do to Be Saved?', which we requested to use in the Lord's work here. We want to extend to you our deep appreciation and gratitude for this generous contribution to the work and assure you that every booklet will be prayerfully used. It is one of the most concise, simple, down-to-earth expressions of the plan of salvation that we have ever seen, and know that it will bring results as it has other places where it has gone."

Rev. Roland M. Lord
Paris, Me.

"Just a line to tell you how much of a blessing THE SWORD OF THE LORD is to one who is serving Him in Europe. The messages are an inspiration to my own soul, as well as a help in my work."

Rosemary Bennett
Nice-Fabron, France

"I certainly would miss a blessing if I missed even one issue of your publication, THE SWORD OF THE LORD. Our prayers continue in your behalf in this wonderful manner of getting out the true gospel. It is invaluable to me, and I was saved when I started reading it. What the Holy Spirit is doing through its ministry only time will tell."

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